لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Wafa 1350—July 1971

KHILAFAT LIBRARY

ROR

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

Digitized by Khilafat Library Rabwah

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islah-o-Irshad,
Sadr Anjuman-i-Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

Printed at the Nusrat Art Press, Rabwah and published by M. Masud Ahmad M.A. for Sadr Anjuman Ahmadiyya Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

KHILAFAT LIBRARY

EDITOR

M. G. AHMAD

Editorial Adviser

S. D. Ahmad

Contributing Editors

Nafis-ur-Rahman A. G. Soofi

Abdur Rahman Khan Bengalee

Assistant Editor

Ch. Ali Muhammad B.A., B.T.

Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas :	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. Teachings of Christ ... 205

2. Thus said the Holy Prophet ... 216

3. From the Conversation of the Promised Messiah ... 218

4. Importance of Leadership ... 220

5. Letter of Urwah ... 222

6. Mormonism ... 223

Masood A. K. Ghauri

7. Moon in the East ... 230

Abdul G. Soofi

KHILAFAT LIBRARY

نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXV WAFA, 1350—JULY 1971 No. 7

KHILAFAT LIBRARY

Digitized by Khilafat Library Rabwah

Teachings of Christ

(II)

We have seen* that Paul's views conflicted greatly with those of the apostles of the Jerusalem Church. Hence the conclusion that the teaching of Christianity that has been handed down to us by Paul and his collaborators cannot be regarded as the original teaching of Jesus. This brings us to the inevitable question: What, in that case, is the real divinely-revealed teaching of Christ? For an answer we must turn to the Gospel of the Church of Jerusalem, and undertake an investigation into its nature and contents.

KHILAFAT LIBRARY

Unfortunately, history has not preserved for us any document relating to the Gospel of the apostles or setting forth its teachings. Probably with the fall of Jerusalem in A. D. 70 and the consequent annihilation of its Christian Community, all its documents and

---

* Teachings of Christ: Review of Religions, June 1971.

records were also destroyed. It is also possible, that if any such document, surviving the destruction, fell into the hands of Paul's followers, they would have destroyed it or suppressed its contents. It is also probable that even now there may be such documents or records lying buried in the closed archives of the official church to which only the 'pious' Christians have an access.

Original gospel of James

Whatever may have happened to the records of the earlier Christians, the fact remains that in our search for the original gospel of James and of other apostles, we have been unable to discover anything which could prove helpful. Consequently, for information about Jerusalem Gospel, we are dependent on deducing, what we legitimately can, from some general references in the Acts of Apostles, from what Paul, in his letters, had written about it and from what may justifiably be identified as being fragments of the Jerusalem tradition preserved in latter Gospels and other writings. On the basis of certain passages in the Acts, we can safely claim that the apostles and their followers did not regard Jesus as the founder of a new religion. They considered him as one, acceptance of whom did not necessitate a break with Judaism. We are told that the earlier Christian community of Jerusalem and its leaders, the apostles, continued to live as orthodox Jews even after they had embraced Christianity. They regularly attended the worship in the Temple, faithfully carried out all the injunctions of the Law of Torah and were scrupulous in observing the ancient ritual of Judaism.

KHILAFAT LIBRARY

Thus for instance, in the Acts, we are told that:

(1) "They went as a body to the Temple everyday" (2 : 46)

(2) "Once.....Peter and John were going up to the prayers at the ninth hour". (3 : 1)

(3) "They all used to meet by common consent in the Portico of Solomon". (5 : 12)

(4) "They preached everyday both in the Temple and in private houses, and their proclamation of the Good News of Christ was never interrupted." (5 : 42)

Jesus——a Prophet to Jews

As is clear from the above quotations, the early Christians of Jerusalem accepted Christ and yet continued to remain within the fold of the faith of their fathers. Moreover, faith in Jesus did not alienate them from the main body of Jews. Actually the message of Christ inspired them to become all the more circumspect in discharging carefully all the obligatory injunctions of the law of Moses. They even appear to excel the other Jews in their sincere observance of the Jewish tradition. It is also reported that their sincerity and zeal for the national religion of Israel made many priests and phairsees to join them. Thus we find in the Acts :

> "And the word of God increased; and number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith".

Again when the question of the obligatory nature of circumcision came up, we are informed that :

> "There rose up certain of the sect of pharisees which believed". (Acts 15 : 5)

Indeed they were noted for their piety and were even described as ;

> "Zealous of law" (21 : 20)

KHILAFAT LIBRARY

The question that arises at this stage is that if the early Christians alongwith their leaders—the companions of Jesus—regarded him as one who came to make them better Jews, or in other words, if the message of Jesus, in their opinion, was intended for the sons of Israel only, under what authority did they admit the Gentiles among the fellow faithfuls? For admittance of Gentiles into the fold of Christianity suggests universal validity of the faith of Christ. This is a highly complex and puzzling question. More so, because of the manner in which the latter day author of the Acts of Apostles had dealt with it. As is common with all the latter historians of the great movements, the writer of the Acts of Apostles, deliberately tried to paint an idealized picture of the movement in its infancy. Toeing

the line of official historians, he very carefully strived, on the one hand, to retouch and soften all the embarrassing episodes of the past, and on the other, to glorify all those events that would serve to embellish the image of earlier Christians. All this, however, he did with a good motive : to spur the faithful to even greater heights of piety.

KHILAFAT LIBRARY

Not for dogs

Anyhow, whatever is permitted to appear in the early works of the apologists for the Acts, and what we can safely infer from Paul's own oblique references in his letters, makes us certain that the first conflict that caused considerable concern among the early faithfuls was the question whether to allow the Gentiles into the fold of Christainity or not? The best illustration of Jewish-Christian attitude towards the non-Jew, is the strange event related in the Gospel of Mark, about the Syro-Phoenecian woman who came to Jesus to beg him to save her daughter. As reported by Mark, Jesus did not react in his usual kind manner. On the contrary, he was very clearly and definitely reluctant and unwilling to help her. We are informed that addressing her he said :

> "The children should be fed first, because it is not fair to take the children's food and throw it to the house dogs?"

The reference, obviously, is to the Jewish doctrine of divine election of Israel as the chosen people of God. The poor woman's humble and pathetic answer brings into focus the attitude of grudging Gentiles towards the Jews. By this time, it should be remembered, the Jews had settled the question of their superiority over the non-Israeli people and the relative status of Jew and non-Jew was clearly defined and determined. The poor woman, therefore, dared not dispute the fact of her people being called dogs. On the contrary, meekly acknowledging the authenticity of what Jesus said, she merely supplicated :

> "Ah yes, sir, but the house-dogs under the table can

eat the children's scrap." (Mark 24 : 30).

The incident, strange and sorrowful as it is, clearly explains what Jesus himself thought about his own mission. It shows that according to him and his original disciples, Jesus was sent only to the Jews, that his message was addressed exclusively to the sons of Israel—the chosen people of Yahweh—and therefore, Gentiles had no right to ask for and receive the divine teachings.

The Gentiles also, as is evidenced by the Syro-Phoenecian's answer, regarded Jesus as one sent particularly to the House of Israel. What they demanded of him was not the divine 'food' provided for the favourite 'children', but only 'crumbs'—the left-over that might be grudgingly conceded to the 'dogs'. As is apparent from the above discussion, the evidence of the Gospels points to the fact that according to the earliest Christians, the movement that they had recently joined was significant only within the already defined and determined boundaries of the national Jewish faith. Outside these boundaries the new faith had no validity. Accordingly they did not take the 'new faith' as something original. They regarded it as a continuance of the long established tradition of Israel.

Thus we see that while preaching the message of Jesus the apostles, at least in the early days, referred to the ancient prophets of Israel and represented Jesus as one who had come following the law given to them. He was presented to the Jews as one in whose person the prophecies of the earlier prophets had found fulfilment.

KHILAFAT LIBRARY

Last speech of St. Stephen

Thus Stephen—one of the members of the Institution of Seven for the distribution of food and a performer of 'miracles and great signs'—was accused of 'making speeches against the Holy Place and the law and of saying 'that Jesus of Nazarene is going to destroy this place and alter the traditions that Moses handed down to us'. He was finally brought before the Sanhedrin to stand trial for the above mentioned charge. In reply to

the high priests' querry as to the truth of the accusation, he made a long speech. In this speech, starting with the mention of God's directive to Ahraham for leaving his country to settle in Palestine—the land given to him and his descendants and then retering briefly to Issac and Jacob, he goes on to relate the story of Joseph in Egypt and comes to the times of Moses. Thus he reports : "Our nation in Egypt grew larger and larger, until a new king came to power in Egypt.....He exploited our race and ill treated our ancesstors". He then mentions the birth of Moses, his adoption by the Pharaoh's daughter, his sojourn in the land of Midian, the vision in the wilderness and his return by God's command to Egypt. Then touching briefly upon Israel's forty years wanderings in the desert, under the leadership of Moses and coming to the times of David and Solomon, he mentions the building of the Temple 'for the House of Jacob'.

And finally with an admonishing note he concludes his speech with the words :

> 'You stubborn people with your pagan hearts and pagan ears. You are always resisting the Holy Spirit, just as your ancestors used to do. Can you name a single prophet your ancestors never persecuted ? In the past they killed those who foretold the coming of the Just One, and now you have become his betrayers, his murderers. You who had the law brought to you by angels are the very ones, who have not kept it'. (Acts : 7 : 51 - 53).

This memorable speech by Stephen — the last before his death under order of the Sanhedrin—makes the following points unmistakably clear :

KHILAFAT LIBRARY

(1) That according to Stephen Jesus came following the long line of Hebrew Prophets.

(2) That his coming fulfilled the prophecies made by all the earlier prophets.

(3) That the charge of destroying the law against Jesus and his disciples was false because, in fact the real destroyers of the law were the non-believing people of Israel themselves.

In other words, we can safely conclude that upto the event of the death of Stephen—an event that took place long before Paul's conversion to Christianity—the followers of Christ believed him to be a prophet raised for the guidance of the sons of Israel, in accordance with the earlier prophecies of the Israeli prophets.

While addressing a crowd of Jews in Jerusalem who had come to the Twelve to hear what they preached, Peter spoke at great length about the message of Christ. In the course of his address, citing the earlier Biblical prophecies he says :

> "Men of Israel, listen to what I am going to say : Jesus the Nazarene was a man commended to you by God .....This man, who was put into your power by..... God, you took and had crucified by men outside the law".

Then reciting from Psalms of David he concludes :

> "The whole House of Israel can be certain that God has made this Jesus whom you crucified both Lord and Christ". (Acts 2 : 22-36)

Again after miraculously curing the lame man he preached to the people in the Portico of Solomon. He said :

> 'You are Israelites and it is the God of Abraham, Isaac and Jacob, the God of our ancestors, who has glorified his servant Jesus.....'
>
> "You are the heirs of the prophets, the heirs of the covenant God made with our ancestors when he told Abraham : in your offspring all the families of the earth will be blessed. It was for you in the first place that God raised up his servant and sent him to bless you". (Acts 3 : 13-26)

KHILAFAT LIBRARY

Then after the miraculous escape of the apostles from the prison, when they were taken before the Sanhedrin, the High Priest demanded an explanation from them. In answer to the High Priest, Peter and the apostles claimed :

> "By his own right hand God has now raised him up

to be leader and saviour, to give repentance and forgiveness of sins through him to Israel". (acts 5 : 31)

All these passages clearly establish our claim that according to the earlier Christians Jesus was a prophet, sent by God to the House of Israel in fulfilment of the prophecies of the earlier Israeli Prophets. And that whenever, in those early days, the apostles were accused of breaking the Law of Torah, they never claimed that as followers of a new faith they were under no obligation to abide by the ancient law. On the other hand, they always retorted back with the same charge against the accusers themselves.

Paul sets a new course

The first mention of Jesus being sent not to the House of Israel alone, but to non-Jews as well, is made when the writer of the Acts relates the incident of Paul's conversion. Thus we are informed that God told Ananias about Paul :

"This man is my chosen instrument to bring my name before pagans and pagan kings and before the people of Israel". (Acts 9 : 15)

This episode of Paul's conversion is of immense importance, for, it marks the turning point in the growing faith of Jesus. From now on there is an increasing shift from the simple and straight-forward theology of the earlier Christian sermons to the philosophical complexities of Paul's latter teachings. Early Semitism and archaism were now replaced with ideas and beliefs completely alien to the Jewish mind.

KHILAFAT LIBRARY

Peter's Vision

Immediately after Paul's conversion to the new faith and his subsequent visit to the Apostles and disciples in Jerusalem, the writer of the Acts, records Peter's visit to Lydda and Jaffa. During his stay in Jaffa, we are told, Peter while praying "fell into a trance" and had a vision. He was still worrying about the significance of the vision he had had when messengers from Cornelius—a Centurian who was told in a dream to send some-

KHILAFAT LIBRARY

one to bring Peter to his house—arrived. According to the Acts it was at this stage that Peter, for the first time, realized that 'God does not have favourites' and that although, 'God sent His word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ', yet he is 'Lord of all men'. This change in Peter's attitude was so sudden and abrupt that even those Jewish-Christians who were accompanying him on his missionary travels were greatly pertubed. On his return to Jerusalem, we are told by the author of the Acts, Peter was criticised by the Apostles and disciples for preaching to the pagans. They argued with him and accused him of visiting "the uncircumcised and eating with them". (Acts 11 : 3). Peter had to defend his conduct by refering to the vision he had had. It seems strange that in his answering speech, Peter, instead of justifying his preaching to the Gentiles, by quoting from the founder of the faith or by refering to his practice, justifies his conduct by citing a vision that he had had during that journey. Thus it becomes unmistakably clear that Peter's authority to preach to the pagans was not derived from his Master who, as we are informed by Matthew, in the presence of his disciples, defined his mission in these words :

'I was sent only to the lost sheep of the House of Israel' (15 : 25)

Again, while instructing the Twelve, before sending them out to propagate his message, he advisted them :

"Do not turn your steps to the pagan territory, and do not enter any Samaritan town ; go rather to the lost sheep of the House of Israel". (Matthew 10 : 56)

It is strange that Peter, one of the Twelve thus instructed, should, very shortly after losing contact with Jesus and contrary to his express commands, begin converting the pagans.

It is also evident from the attitude of the apostles and of the believers in Jerusalem, that prior to this journey of Peter they regarded the message of their Master as exclusively addressed to their fellow Israelites. Thus it is recorded

in the Acts that the faithfuls who had fled from Jerusalem following Stephen's martyrdom went to places as far as Penice, Cyprus and Antioch, They, in their journey for safety, remained true to their faith and strived to preach "to none but unto the jews only".

Incidently, it should be noted that these disciples had left Jerusalem immediately after the persecution of Stephen—an event that took place when Paul was still a bitter enemy of Christianity.

It is significant that the first realization of the universal relevance of Jesus' mission came to Peter only after Paul's conversion to Christianity and his subsequent meeting with the apostles. Again, the disciples who had migrated from Jerusalem before Paul's acceptance of the message of Christ and his visit to Jerusalem, who in other words, had not yet come into contact with Paul, preached only to the Jews. It is therefore reasonable to assume that in preaching to the Gentiles, Peter and others, were followiug not Jesus, their master, but Paul—the pseudo-Christian.

KHILAFAT LIBRARY

KHILAFAT LIBRARY

Thus Said The Holy Prophet :

عن ابی مسعودالانصاری عن النبی صلی اللہ علیہ وسلم قال اذا انفق المسلم نفقة علی اهله و هو یحتسبها کانت له صدقة

1. It is reported by Abu Masud al-Ansari that the Holy Prophet (peace and blessings of Allah be on him) observed: "When a Muslim incurs expenditure for his family in expectation of a reward it is regarded as charity from him'.

عن ابی هریرة ان رسول اللہ صلی اللہ علیہ وسلم قال قال اللہ انفق یا ابن آدم انفق علیک

2. It is reported by Abu Hurairah that the Holy Prophet (peace of Allah and His grace be on him) said : "God says : 'spend ! O son of Adam and I shall spend for you".

عن ابی هریرة قال قال النبی صلی اللہ علیہ وسلم الساعی علی الارملة و المسکین کالمجاهد فی سبیل اللہ اوالقائم اللیل والصائم النهار۔

3. It is reported by Abu Hurairah that the Holy Prophet (peace and blessings of Allah be on him) said : "One who strives to provide for the widows and the poor is like one who fights in the path of Allah or like one who passes his nights praying and his days fasting".

KHILAFAT LIBRARY

عن ابی هریرة ان رسول اللہ صلی اللہ علیہ وسلم قال خیر الصدقة ما کان عن ظهر غنی وابدأ بمن تعول :

4. Abu Hurairah reports that the Holy Prophet (peace of Allah and His grace be on him) said : "The best charity is that which does not leave the donor a pauper. And charity should begin from the near relations".

حدثنا ابو هريرة قال قال النبي صلى الله عليه وسلم افضل الصدقة ما ترک غنى واليد العليا خير من اليد السفلى وابدأ بمن تعول تقول المرأة اما ان تطعمنى و اما ان تطلقنى و يقول العبد اطعمنى و استعملنى و يقول الابن اطعمنى الى من تد عنى قالوا يا ابا هريرة سمعت هذا من رسول الله صلى الله عليه وسلم قال لا هذا من كيس ابى هريرة ـ

5. Abu Hurairah told us that the Holy Prophet (peace and blessings of Allah be on him) remarked :
"The best charity is that which does not leave the donor a pauper. And the upper hand (that gives) is better than the lower hand (that receives). Charity should begin from near relations. Do you want your wife to say 'Either feed me or divorce me'; and the slave to say 'Feed me and then you can put me to work!' And the son to say: 'Feed me! to whom have you left me'? The people asked Abu Hurairah "You heard this from the Holy Prophet (peace and blessings of Allah be on him) Abu Hurairah ?". He retorted "No, it is from Abu Hurairah's own bag"!

عدى بن حاتم قال سمعت النبى صلى الله عليه وسلم يقول اتقوا النار و لو بشق تمرة ـ

KHILAFAT LIBRARY

6. Adi, son of Hatim, says :
"I heard the Holy Prophet, peace and blessings of Allah be on him, saying : 'save yourselves from the Fire even though by (giving) a bit of date (as charity)'."

عن عائشه قالت دخلت امرأة معها ابنتان لها تسأل فلم تجد عندى شيأ غير تمرة فاعطيتها اياها فقسمتها بين ابنتهيا ولم تاكل منها ثم قامت فخرجت و دخل النبى صلى الله عليه وسلم علينا فاخبرته فقال النبى صلى الله عليه وسلم من ابتلى من هذه

البنات شيئی کن له سترا من النار ـ

7. Avesha relates :

"Once a woman with her two daughters came to me and asked for something. I had nothing with me except one date. I gave it to her. She divided it between her daughters, but did not partake of it herself. Then she rose and went away. When the Holy Prophet (peace and blessings of Allah be on him) came to us I told him about it. He remarked :

'one who is tried through daughters, they shall serve-as a shield for him from the Fire'."

عن عائشه ان بعض ازواج النبی صلی الله علیه وسلم قلن للنبی صلی الله علیه وسلم اینا اسرع بک لحوقا قال اطولکن یدا فاخدوا قصبة یذرعونها فکانت سودة اطولهن یدا فعلمنا بعد انما کانت طول یدها الصدقة و کانت اسرعنا لحوقا به صلی الله علیه وسلم و کانت تحب الصدقة ـ

KHILAFAT LIBRARY

8. It is reported on the authority of Ayesha that some of the wives of the Holy Prophet, peace and blessings of Allah be on him, asked him :

"Who among us will be the first to join you (in the hereafter"). He said :

"She who has the longest hand among you."

They started measuring their hands with a stick. Sauda's hands were the longest.

Later we found that by 'longest hands' was meant generosity in giving charity. The first from us to join the Holy Prophet, peace and blessings of Allah be on him, was Zainab and she very much loved alms-giving.

From the Conversation of the Promised Messiah

There should be freedom in religious affairs. God says: 'There is no compulsion in religion'. There is no such injunction in the Gospels.

What was the real cause of the wars (the Holy Prophet fought)? This is where they have gone wrong. If (divine) injunction (to the Holy Prophet) was to fight (the unbelievers) then we will have to admit that the first thirteen years of (his prophethood) were simply wasted! For, he did not, in the very beginning, take up the sword. The fact is that Divine directive was to fight against the aggressor only. To start a fight was never an Islamic injunction.

What was the real cause of the wars? God Himself tells us that 'they (the Muslims) were oppressed'. When God saw that they were oppressed, He permitted them to fight. He never directed them as "this is the time to fight, compel people on point of sword to become Muslims". On the other hand, He said, "Since you are oppressed, fight back". The oppressed is justified to fight in order to save his life, under every law.

The blame of spreading such false notions does not lie with the padres, but with the mullahs who themselves firmly believe in them. God never wanted anyone, ignorant of the true significance of religion, to be converted to Islam under duress. What will be the use of compelling a 60 or 65 years old Hindu, who knows nothing about religion, to recite لاالہ الااللہ on point of sword.

God wills that in view of increased ignorance, (truth should be made) understandable by arguments.

KHILAFAT LIBRARY

Even if fighting is to be resorted to, against whom are they to fight? In the first instance they should fight the Muslims themselves who have destroyed religion. The companions of the

Holy Prophet were God's Angels. And when stupid and ignorant people took up arms against them, God punished them through the companions. But can these people of today, who are like bandits, be (regarded as) God's agents. It is clearly borne out from the Holy Quran that a delinquent is punished even before an unbeliever. It was because of this that God gave Chengiz Khan power over them (Muslims). As Nebuchadnezzar was given mastery over the Jews, so was Chengiz Khan given power over them. There was a saint in his days. People went to him to request him to pray. He said, "It is because of your evil deeds that Chengiz Khan has been made your master".

It is reported that after the fight was over Chengiz Khan called Muslim *Ulema* to his presence. He asked them about Islam. They told him about the five daily prayers. He said: "To remember God five times a day in the midst of wordly business is a good thing". Then they told him about *Zakat*: He commended it also. Then they told him about *Hajj*. But this he did not comprehend.

His son was also inclined towards Islam but it was his grandson who became a Muslim. Similarly Nebuchadnezzar overpowered the Jews. God nowhere calls him accursed. On the contrary, he is always referred to as "One of Our servants".

God always makes another nation to prevail over the nation that goes astray,

KHILAFAT LIBRARY

Eng : M. G. Ahmad

KHILAFAT LIBRARY

KHILAFAT LIBRARY

Importance of Leadership

افلا ينظرون الى الابل كيف خلقت

"Do they not, then, look at the camels how they have been made". (88 : 18)

This verse of the Holy Quran is very helpful in unravelling the problem of Prophethood and Imamat (leadership).

There are about 1,000 appellations for the camel in Arabic, how is it then that the Quran has used the word *ibal* for the camel while *Jamal* could also have been used. The fact seems to be that since Allah, the Supreme, had to illustrate the collective and social pattern for human beings and since *Jamal* is used as a singular noun it could not, therefore, serve the purpose here ; the word *ibal*, which is a collective noun, was, therefore, preferred. Camels have been gifted with a sense to follow and obey one another. Have a look at the way they walk in long columns in a characteristic way and with measured steps behind the leader-camel. You see a long row of camels how gracefully and evenly they march behind the leading camel who knows the way and has the necessary experience of leadership. All the camels walk one behind the other, never showing the least desire to by-pass or go ahead of the leader as against the other animals such as horses and mules. In other words, obedience to the leader is an inborn quality of camels. This is why God, the Supreme, using the expression افلا ينظرون الى الابل has referred to the collective obedience of the camels when they are marching in a column. Hence the necessity of a leader among humans to maintain social and politicnl unity in their ranks.

It should also be remembered that the camels follow their leader when they are on a journey. Similarly human beings are prone to go astray and be ruined if they have uo leader to guide through life's journey. Moreover the camel is very useful

as a beast of burden and is capable of travelling long distances. It gives us a lesson in patience aud endurance. Again, it is characteristic of the camel when bound on a long journey to store up water in its stomach for several days.

So a true believer should always be careful to make provisions for his journey and *Taqwa* is the best provision that one can make. The word look does not mean that one should look at a camel like a curious child but should ponder over the innate characteristic of the camel which is to follow its leader implicitly. Similarly a believer should implicitly follow his spiritual leader just as the camel which is a servant of man, follows its leader. *Malfuzat* Vol. 11, pp. 133-134).

Eng : Ali Muhammad B.A.B.T.

KHILAFAT LIBRARY

KHILAFAT LIBRARY

Letter of Urwah

Hasham, son of Urwah, told us, on the authority of Urwah that he wrote to Abdul Malik, son of Marwan :

'Now concerning him, that is, the Apostle of Allah, peace and blessings of Allah be on him, when he invited his people to accept the guidance and the light sent down on him—the task for which he was sent by God—they did not stay away from him when he first invited them but were attentive to him, until he mentioned their gods.

Then some of the Quraish came from al-Taif—they had property there—and objected to him, disapproving what he said and vehemently refuted him. They incited against him those who followed them. Consequently, majority of the people turned away from him and left him except those whom God saved, and they were few in number. The situation remained the same for such time as God determined it should remain so. Then their leaders planned to lure away from the religion of Allah those of their sons, brothers and their clansmen who followed them.

It was a great trial for the people of Islam who followed the Apostle of Allah, peace and blessings of Allah be on him. Some were lured away but Allah protected those whom he would.

When the Muslims were treated in this manner the Apostle of Allah, peace and blessings of Allah be on him, directed them to go to the land of Habasha. And over Habasha was a good king called al-Najashi. In his land none suffered injustice, and moreover, he himself was praised for his goodness. The land of Habasha was a market where Quraish did their business, finding in it abundant supplies, safety and good business. So they were directed there by the Apostle of Allah, peace and blessings of Allah be on him, and majority of them went there when they were subjected to ill-treatment in Mecca. He feared (the consequences) of the trials on them.

He, himself, remained there and for years they continued to treat unjustly anyone of them who accepted Islam. Untii Islam spread and some of their chiefs joined it.' (Tabri p.p. 1180—81)

MORMONISM

(By *Masood A. K. Ghauri, Kingston, England*)

Mormonism is a sect of Christianity. One of its principal beliefs is that Jesus Christ, after his ascension to heavens from Palestine, visited the people of America where he taught the Gospel. After completing his mission in America he ascended to heavens again !

KHUDA BAKHSH LIBRARY

For the purpose of getting a clear picture of Mormonism, or The Church of Jesus Christ of Latter-Day Saints, as the Mormons call it, one must look briefly into the history of this sect.

The founder of this movement Joseph Smith Jr. was born in Sharon, Vermont, on 23rd December, 1805. He was the son of Joseph Smith Sr. and Lucy who were members of the Presbyterian Church. By 1817 the family had settled near Palmyra, New York. Joseph Smith in his autobiography, "The Pearl of Great Price" tells us that while still young he was undecided as to what sect or church he should join. He further adds that one day while reading the Bible he read a certain passage which had quite an effect on him. Acting on the verses read in the Bible he retired to the woods, where he knelt down and prayed for guidance, Here, Smith says, he was visited by two 'personages'. Of these two, one pointed to the other and said, "This is my Beloved Son. Hear him". Since, Smith was disturbed on the subject of choosing a church he asked for advice. His 'visitor' replied that 'they were all wrong'. He was told not to join any church but to await further instructions. At this time Smith was only fourteen years of age.

In 1823 Smith is reported to have had a vision in which an angel appeared by his bedside. According to the report the angel informed him that his name was Moroni and that he was a messenger

from God. Moroni told Smith that a book written on golden plates was buried containing the account of the former inhabitants of the land and also containing' the fulness of everlasting Gospel which was delivered by the Saviour (Christ) to the people of America. And that God had prepared two stones for the purpose of translating these plates. (1)

These stones were called the Urim and the Thummim. Moroni appeared twice more to Smith during the course of the night and repeated the same message. It is also said that Moroni showed Smith the exact place where these plates were supposed to be deposited.

The next day Smith went to the hill (Cumorah hill) outside the village and found the golden plates deposited in a stone box along with the Urim and the Thummim. Smith, however, was not allowed to take these plates. The angel Moroni who had appeared here as well told Smith to come back to the spot every year for the next four years. (3) At last, in 1827 Smith received these plates and was told by Moroni to keep them safely until he should call for them again. (4) At the same time he was warned by Moroni not to show them to anyone except a few chosen witnesses. (5)

When the translation of the golden plates had been completed Joseph Smith and three other men named Oliver Cowdrey, Martin Harris and David Whitmer retired to the woods where they knelt down to pray. Now, the angel appeared to them again and showed the golden plates to the three witnesses present turning the book leaf by leaf. (6)

KHILAFAT LIBRARY

Joseph killed by mob

Later history of the sect tells us that Nauvoo Expositor (a newspaper), charged Smith of polygamy and entertaining political ambition. Smith, in his capacity as the Mayor of the Municipal Council ordered its abatement. This order was carried out by the City Marshall and the police who destroyed the press. Smith was later accused of treason and was jailed in Carthage,

Illinois, where on 27th June, 1884 an angry mob attacked the jail and killed him and his brother. (7) Thus to his followers Joseph Smith became a martyr.

So much for the history of Mormonism.

The Book

KHILAFAT LIBRARY

The question that now arises is: How genuine is the Book of Mormon which is supposed to have been translated from the golden plates with the help of the Urim and the Thummim. The heart of the matter is simple enough. If the book is genuine, its translator (Joseph Smith) must necessarily be a true prophet. But if the book cannot stand examination of its genuineness how can its translator be given any credence. ?

One can assume that the only proof in support of the authenticity of the Book of Mormon is contained in the first pages of the book i. e. 'Testimony of three witnesses and the 'Testimony of eight witnesses'.

It should be noted here that all eleven witnesses were either related to Smith or were his followers. And that not one independent or impartial witness ever saw the plates. Three of these witnesses were related to Smith. Four out of the eight witnesses who had signed the second testimony were related to David Whitmer one of the three witnesses to sign the first testimony. Another witness had married the daughter of Whitmer. The possibility of these witnesses being impartial is questionable, to say the least. The fact also must be emphasized that three out of these eight witnesses later left the church. (8) Why did they leave the church after having seen for themselves the proof in support of Smith's claim? Hadn't they seen the proof of the existence of these plates at first hand from God in the company of an angel?

A curious point arises about Smith's belief in the reliability of the first three witnesses. Did he perhaps, as an after-thought say to himself that people might not believe him and his claim to prophethood with the testimony of only three witnesses,

and thought of canvassing some more witnesses? Did Smith call forth these eight witnesses on his own authority? Since the book of Mormon says clearly that there were to be only three witnesses. (9) If he called forth these witnesses on his own authority, wasn't he then going against the word of his own book?

Robert F. Boyd in 'Mormonism' Interpretation, X, No. 4 (October, 1956) says that two out of the first three witnesses, Oliver Cowdrey and David Whitmer were later charged by their fellow Mormons as thieves and counterfeiters. The third witness, Martin Harris, who had also financed the printing of the Book of Mormon, later changed his solemn testimony to the following statement:

"Why, I did not see them as I do that pencil case, yet I saw them just as distinctly as I see anything about me though at the time they were covered with cloth."

All the three witnesses who had signed the first testimony became apostate from the church of Mormon, though two of them rebaptized (10) This book had been showed to the three witnesses, leaf by leaf, by the angel Moroni. Which of these two statements by Martin Harris should be taken as correct? It is possible that what Martin Harris saw covered in cloth could have been just ordinary metal plates from the local scrapyard. The next question is why did they disown their faith?

One cannot help wondering how much weight is to be attached to a testimony given by men of this calibre? Besides it should be borne in mind that no historical evidence is available supporting the existence of these plates.

These golden plates were supposed to have been written in "Reformed Egyptian". History records no language as "Reformed Egyptian". The only ancient Egyptian characters known to us are hieroglyphic, hieratic or demotic.

KHILAFAT LIBRARY

Martin Harris, who was to finance the printing of the book of Mormon took the characters of 'Reformed Egyptian' (supposedly copied from the plates) given him by Smith, to a certain Professor Charles Anthon in New York. Smith says that

these characters were identified by the professor as Egyptian, Arabic, Assyrian and Chaldaic. It is amusing to note that of the above four two are scripts and the other two have characters. If it is possible at all to write something using Egyptian, Arabic, Assyrian and Chaldaic, the product or the result would be a unique linguistic muddle !

KHUDA BAKSH LIBRARY

Professor Charles Anthon's letter to E. D. Howe reproduced by Walter Martin however, says emphatically, "The whole story about my having pronounced the Mormonite inscription to be 'Reformed Egyptian hieroglyphics' is perfectly false". (11)

One wonders why a book supposed to be of such great importance should have been written in "Reformed Egyptian" in the first place. The book of Mormon tells us the story of three migrations to America from ancient Palestine and Near East. The first one was soon after the Tower Babel and the other two about 600 years before Christ. Nephi, who was supposed to have written the first of these plates of 'Reformed Egyptian', was a Jew. Originally, he was a citizen of Jerusalem. The written and spoken language of the Jews was Hebrew. Why then a language so well known as Hebrew was not used for the engraving of these brass plates ? A very childish reason is given us by the Mormons. According to the book of Mormon 'Reformed Egyptian' was used for the engraving of these plates because sufficiently large plates were not available for Hebrew writing, adding, that if sufficiently large plates had been available the account would have been written in Hebrew and that there would not have been any imperfection in the record. (12)

In other words, the book admits its imperfection. Another reason that is sometimes given for the use of 'Reformed Egyptian' is that Nephi was the descendant of Joseph and that Joseph lived in Egypt. It seems that our Mormon friends have forgotten the fact that the Israelites lived in Egypt as slaves for more than four hundred years but they always spoke and wrote Hebrew and not Egyptian. Then why did Nephi, who we can assume, never lived in Egypt, write the account in 'Reformed

Egyptian', if any such language did exist at all? Besides, it seems strange that God should have chosen such an unknown language for the enlightening of mankind and to crown it all He allowed all traces of the origin of the book and of the language to be lost!

The only comment that one can make on the arguments put by Mormons in support of their claim is that they underestimate the intellegence of the average person. These claims lack logic in the first place and historic evidence in the second placc.

KHILAFAT LIBRARY

Beliefs of Mormons

Some beliefs of the Mormon church are given below in brief. The Mormons claim to be Chritians but many of their beliefs are not only strange but entirely divorced from those of the Orthodox Christian Church.

The Mormons maintain that Mary was a virgin, at the same time stressing Jesus was begotten by God in flesh: "Our Father in Heaven is the Father of Jesus Christ both in the Spirit and in the flesh.....Christ was begotten of God. He was not born without the aid of Man, and that Man was God" (13) Are we to understand from this that Christ was born to a woman as the result of the union between a mortal woman and am immortal God? This thought and idea is extremely revolting.

There is also another statement by one of the presidents of Mormons, Brigham Young, by name who said that Jesus Christ was in fact begotten of Adam:

"When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness.....And who is the father? He is the first of the Human family and when he (Christ) took a tabernacle, it was begotten by his father in heaven, after the same manner as the tabernacles of Cain, Abel and the rest of the sons and daughters of Eve.....Jesus, our elder brother was begotten in the flesh by the same character that was in the Garden of Eden and who is our Father in Heaven". (I4)

Mormons deny the spirituality of God and preach the plurality of Gods: "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones but is a personage of Spirit." (15)

"I have declared God to be a distinct personage, Jesus Christ a separate and distinct personage from God, and the Holy Ghost a distinct personage and a Spirit and these constitute three distinct personages and three Gods". (16)

Many Mormon teachings that appeal to the western world might have been borrowed by Joesph Smith from the Islamic teachings, knowing the impact they would have on the western mind without relinquishing faith in the crucifixion of Christ e. g. freedom from slavery, polygamy, salvation according to one's deeds, that no man is punishable for another's sins, that all children are born pure and free from sin.

How truly the Holy Qura'n says, "They are deaf, dumb and blind; so they will not return". (17)

References :

KHILAFAT LIBRARY

1. Ibid pp. 50, 51
2. The Pearl of Great Price p. 52
3. Ibid p. 53
4. Ibid p. 54
5. Ether 5 : 4, II Nephi 27 : 12, 13
6. Doctorines and Covenants Section 17
7. Encyclopaedia Britannica p. 797
8. Ibid p. 29
9. Ether 5 : 4
10. Essentials in Church History pp. 208, 209
11. The Maze of Mormonism p. 42
12. Mormon 9 : 33
13. Ibid p. 18
14. Journal of Discourses, I, pp. 50, 51
15. Doctorines and Covenants 130 : 22
16. Teachings of the Prophet Joseph Smith pp. 370, 372
17. The Holy Qura'n 2 : 19

Moon in the East

A short biography of the late Khalifa-tul Masih II

(by Abdul G. Soofi)

KHILAFAT LIBRARY

Mosque in Kapurthala

Maharaja Jagjit Singh of Kapurthala built an imposing mosque in his state capital. The opening ceremony was attended by thousands of visitors and guests. Maulana Abdur Rahim Dard represented the Khalifatul Masih II. In a short speech on the occasion, Maulana Dard expressed to the Maharaja the deep sense of appreciation of the Imam of the Ahmadiyya Movement and higly praised the Maharaja's statesmanlike act of liberality towards his Muslim subjects. He said that it was the first example a non-Muslim ruler had set in the whole of modern Asia and that if the same spirit governed the attitude of every Indian ruler the country would enjoy lasting peace and prosperity.

Ahmadiyya Academy Quarterly

The Ahmadiyya Academy started publication of a bi-lingual (Arabic-Urdu) quarterly in April 1930, under the supervision of Sayyed Mir Muhammad Ishaq. The Khalifa-tul Masih II appreciated the effort and blessed its first issue with an article carrying very helpful hints to the young writers, He said :

1. Select only the subjects that have real usefulness and not topics for mere mental exhiliration.
2. Keep in mind the structure of the subject in its logical build-up so that the reader should retain a mental picture of it.
3. Always try to bring out original points in your writing such as have never been touched upon before.
4. Discuss only the topics that are mentally edifying and not cramping & reason-throtling.

5. Watch well that the sense of piety is not undermined and never resort to untruth to make out your case.
6. If you have made an error in any detail, be brave to admit it.
7. Those who laboured before you in a branch of knowledge, give them due credit for their contribution.
8. Remember well that frontiers of human knowledge cannot be restricted and at the same time bear in mind that
9. The present standard of human knowledge represents the sacrifices of the predecessors. Had they not existed, we would have not been where we are today and that even their errors led us to our right views.

KHILAFAT LIBRARY

Talimul Islam Journal

The Talimul Islam High School started its own quarterly in Urdu and English. Its issues carried a message from the Khalifa-tul Masih II addresed to the students of the School. In the course of it, he said : "Today Islam is without a friend. God, the Supreme, has choseh you to be its friends. It is today trampled under feet. God, the Excellent, has chosen you to become its carriers. It has no comrade today. God, the Great, has selected you to become its comrades. It has no home today. God, the High, has singled you out so that your hearts and your homes become its homeland."

Dutch Consular Officer Visits Center

Mr. Andereyara, the Dutch Consul visited Qadian. In a letter of appreciation he recorded his impression of his visit to Qadian which, in his words, was "exuding an atmosphere of pro-prophets through its emotional faith and true brotherhood under God"

The Mubahila in Trouble

When Mubahila slander campaign against the Khalifa-tul Masih II and the community failed to make any dent, its sponsors tried to create a riot situation by their provocative hooliganism right close to the mosque Aqsa when the Khalifatul-Masih was delivering his Friday sermon on March 28, 1930. Some Ahmadies

rushed to seize the culprits but the Khalifa-tul-Masih II sternly ordered them back. Police was behind the whole show. On April 3 they set fire to their office and blamed it on the local Ahmadies and moved the center of their nefarious operations to Batala, alleging forced eviction by Ahmadies. In Batala they organized a procession with the help of some street thugs and raided the house of the President of the Ahmadiyya local and beat up the inmates, Sheikh Adur Rashid and his teenage son. Their supporters however soon ran out of enthusiasm and funds and stark stringency forced them to move to Amritsar, a hot-bed of anti-Ahmadiyya rancour.

On April 23, while these dealers-in-smut were going by bus to Batala, they tangled with Qazi Muhammad Ali, an Ahmadi youngman, who was their fellow-passenger. One of the party pulled out a knife and threatened to slay Qazi Muhammad Ali who lost no time in coming up with a daggar. The entire group fell upon the lonely victim and in the mele that followed one of the thugs was fatally wounded and Qazi Muhammad Ali fall alomost half-dead under the impact of the cruel beating he had received at the hands of the ruffians.

Qazi Muhammad Ali was arraigned by the police before a court of law and convicted of murder with intent to kill and sentenced to death. The community provided all necessary legal assistance. Their appeal to High Court was rejected and the death sentence was executed.

KHILAFAT LIBRARY

Khalifatul Masih II Advises Prayer and Fasting

Public feeling ran high against the Ahmadies among rough-necks and their cohorts and they were many among every corner gang of tyre-pinchers, shops-lifters and rabble-raising know-nothing priests and other small pitchmen involved in petty crime and larceny and disorder-promoting agitations led by fanatics. The Khalifa-tul Masih II sought the opinion of the Consultative Conference that was called by him in April 1930. On the proposal to take legal action against hooligans, the concensus of opinion was that reference to courts was hardly in consonance with the

high dignity of the Ahmadiyya movement and that it behoved the community to refer the case to the justice of the Almighty. Turning to courts for redress of grievances and indignities, so unjustly and shamelessly offered to the Khalifa-tul Masih II, was in any case out of the question and it was only in case of other individuals and the community and the organization that the consultative body was consulted. The Khalifa-tul Masih in his closing remarks said he did not favour the idea of the movement or the individuals going to courts in this connection nor did he have much faith in courts and said that their case lay in the Supermost Court, the court of the Holy God. In this respect he recommended to the community a forty-day prayer course to be reinforced with fasting on each Monday. The community observed the command both in spirit and letter and got immediate results. Soon, sooner than could be expected the ring-leaders of the hate-mongers committed breach of law and were lodged in jails where they served fairly long terms with hard labour. The rest did not find the game exactly an apple-pie and shut shop. They have not been heard since.

KHILAFAT LIBRARY

Khilafat : Its Independent Position

The Administrative enquiry Committee appointed by the Khalifa-tul Masih II was found to have skated on thin ice in the course of its recommendations when its report came up for examination at the 1930 consultative conference session. It said "The body of Trustees should be recognized as the custodian and proprietor of all the properties of the Movement, under the Khalifa-tul Masih. Therefore it should be considered the representative of the Movement. The Nazirs (secretaries) who are the employees of the Movement have entirely no title to be treated as representatives of the Community. In our opinion members of the Board of Trustees should be appointed through election by the Community". The Khalifa-tul Masih II took serious exception to these views and in a stern warning said :

"Allah, the Excellent, knows we cannot work in cooperation with such people. We differed with people holding views of this

nature, people who were close associates of the Promises Messiah (peace and blessings be on him), who sat by him and heard his word. We wouid have agreed to part with limbs of our body but we would have never liked to part with them. But we turned our backs on them and we did so simply because they turned against the blessing of Khilafat granted us by God as a gift. They wanted to destroy it. Khilafat is a favour of God, the Supreme, and it stays as long as the community is worthy of it. And when the Community becomes unworthy of it, it fades away. As long as the community will remain worthy of it this blessing will live with them, If anybody has the idea that the Consultative Conference is representative of the Community and that the Board of Trustees should become its representative, he should bear in mind that we are not even prepared to have such a thing and are prepared to make every sacrifice to fight it out, but we are not prepared to hurt the Khilafat institution. Allah is our witness. I say it openly. Such peopfe should part company with us and the sooner the better. If they still remain with us they are hypocrites and are with us deceitfully. If all deserted and I were left alone, I will believe that I represent the teachings that God, the Supreme, has given, but I will never like any one to stay with us with basic differences in respect of the Khilafat. This is a matter of principle and nobody holding contrary views can remain with us."

KHILAFAT LIBRARY

Self-Defence Measures Advised

During the course of a session of the Consultative Conference, the Khalifa-tul Masih II advised the members, in the context of the current violence-packed situation, to take permissible and possible defence measures and acquire all the means available to conduce courage and bravery. "Those who can get arms licences should pack guns and wherever it is lawful to keep swords, swords should be acquired and where it is not permitted members should carry sticks."

Ahmadiyya University Proposal

Maulvi Abdur Rahim Dard proposed at the 1930 Consultative

Conference the establishment of an Ahmadiyya University at Qadian and submitted a detailed scheme. The Khalifatul Masih II appointed a 13-man sub-committee to examine the proposed plan and report on it. The sub-committee comprised Sahibzada Mirza Bashir Ahmad, Dr. Sayyed Mir Muhammad Ismail, Sayyed Mir Muhammad Ishaq, Qazi Muhammad Aslam, Chaudhri Muhammad Asadullah Khan, Munshi Barkat Ali Laiq, Malik Ghulam Rasul Shauq, Chaudhri Fazal Ahmad, Maulvi Muhammad Din, Mirza Abdul Haq, Chaudhri Ghulam Hussain, Chaudhri Muhammad Sharif and Sheikh Abdur-Rahman Misri.

The Committee was of the opinion that the Dard Scheme suffered from a plethora of detail and was rather premature. It favoured instead a small Educational Board to supervise higher education work in the Community institutions.

The report of this committee was presented at the consultative conference of 1932 and was voted out by an overwhelming majority. The Khalifa-tul Masih II accepted Chaudhri Zafrullah Khan's proposal to charge the education Department of the Sadar Anjuman with the duty of preparing a scheme in the light of the administrative set-up of existing universities. Sufi Abdul Qadir prepared a report on the suggested lines. A committee consisting of Chaudhri Zafruliah Khan, Sayyed Zainulabidin Waliullah Shah, Malik Ghulam Rasul Shauq, and Professor Qazi Muhammad Aslam was appointed to examine the new scheme. This committee made a number of recommendations which were again gone through by another committec comprising Chaudhri Abul Hasim Khan, Secretary Education, Sayyed Mir Muhammad Ishaq, Sahibzada Mirza Nasir Ahmad, Malik Ghulam Rasul Shauq, Maulvi Abdur Rahim Dard and Professor Qazi Muhammad Aslam.

KHILAFAT LIBRARY

The report of this committee was considered at a session of the consultative conference called in by the Khalifatul Masih II in 1940. The Khalifatul Masih II decided in favour of an educational board to supervise examinations, to take care of educational requirements, to fix text books and if a text-book was not available for a particular subject of studies, to have one prepared "so that

this technical problem passes from the control of a secretary to professionally better equipped hands." As quite a few details had to be worked out, the Edcational Board could not be established befort 1942.

KHILAFAT LIBRARY

Khalifa-tul Masih II on political agitation

The Indian National Congress declared January 26, 1930, India's independence day and on April 6 Mr. Gandhi set out on his 'Salt-Law Violation' expedition with a large following of Hiudus, Sikhs and a sprinkling of well-paid Ahrars aud members of the All India Muslim Ulama (priests) League, Muslim public opinion had been in the meantime too well insulated through the country-wide high-level efforts put in this behalf by the Khalifa-tul Masih II, to fall in step with the Hindu leadership. It had failed to meet the demands of Muslim leadership. In fact it wanted Muslims to stay as second clas citizens under brute Hindu majority rule. On May 2, the Khalifa-tul Masih II, made another clear policy statement on the issue of the Indian struggle for independence and Muslim demands of security and safeguards. He said "The Congress by itself is not a source of displeasure or hardship to us, It is a group of persons who, according to their statements, are striviug for the freedom and welfare of the country. No sensible and discreet person and no gentleman and none worthy of the title of human being will disrespect or disregard such people who are suffering in pain so that their country and countrymen may enjoy peace and security. So far as these principles are concerned, we are in full sympathy with them and their objectives and aims are shared by us and we yield to none in our zeal for them. And freedom is as much our desiredatum as that of Mr. Gandhi, Pandit Moti Lal Nehru and Mr. Sen, Mr. Iyanger and Dr. Sattya Pal and India is as much our country as theirs and the sentiment of the love of homeland is as much throbbing in our hearss as in theirs.

Proceeding he said that India was ruled by the British for the last 200 years and its Government was a lawful and

established Government and no parallel or alternate Goverdment could be established without an understanding with the British. There was, he said, a solution to be found without repudiating the objectives of the National Congress or the credentials of the British Government. The Congress, he said, was fighting with wrong weapons for a right end and its activities could neither prove beneficial at a short run nor in the long run. "Freedom" he said, "is a nice thing, but the way to achieve it leading to perpetual bondage is no good. The Congress has taken to a way to attain freedom that would land India in perpetual slavery and that way is the way of civil disobedience. We do not say that Government is an innocent sheep. Its policy is not as good as it should be, The rulers should have realized that they were foreigners and not natives of the land and that ther fore it is a natural wish of the sons of the soil to have a share in attempts to find answers to the problems of the country. But they could not care less. If trouble arises in England, Government consults with the public on measures that could remedy the situation and forms committees for the purpose and then plans out a charter, because it is their national Government in their own country. But here the foreign rulers do no give any value to Indian opinion, even in the face of tremendous disorders."

KHILAFAT LIBRARY

The Khalifa-tul Masih II further observed that the Muslims were on the horns of a dilemma ; if they raised their voice they would be dubbed pro-Congress and if they kept silent they would be regarded enemies of the country. The remedy, he said lay in the hands of the Government.

It should have assured Muslims of its concern for the security of their just rights and should have recognized the fact that Musl ms are peaceful because they are law - abiding.

Addressing the Muslims the Khalifa-tul Masih said that they had better mount a two.pronged drive ; on the one hand against law - breaking and on the other put pressure on the Government to meet their demands and show that they are as

much aspiring for India's freedom as the Hindus and continue the struggle until they achieve security of their rights. At the same time, he directed the members of the Community, to fight against civil disobcdience and simultaneously keep up the heat on the government for protecting rights of Muslims and for freeing the country ard impress on them that they were not at all in favour of Indian's slavery.

KHILAFAT LIBRARY

The Community succeeded in organizing Muslim opposition to civil disobedience in Muslim majority areas, in the Punjab, Sindh and Bengal. Government was also reminded of their obligations to Muslims. A Muslim delegation headed by Nawab Sir Khuda Bakhsh Tiwana met the Viceroy in this behalf. Ahmadiyya community was represented in the delegation by Sahibzada Mirza Sharif Ahmad and Dr. Mufti Muhammad Sadiq.

In his Friday sermon on May 30, 1930, the Khalifa-tul-Masih II again warned the community against the danger-potential of the Congress-led civil disobedience movement to Muslim interests. The Congress drive was hurting Muslims manifestly and if it continued, the days were not far off when the story of Spain would be repeated in India, he feared.

"Remember every stone that is thrown at you for your effort to make people hear God's voice and in the defence of the interests of Muslims is a flower and not a stone. Such stones are congratulatory stones that come from God. Therefore fear them not but you should feel happy instead, for, God the Illustrious, grants honour to His servants through them. All that we are doing is for the good of Muslims. If they do not appreciate this today, their future generations will be forced to say that the Ahmadies did all they could at this critical juncture to safeguard their interests."

BOOKS ON ISLAM
AND
CONTEMPORARY RELIGIONS

1. **Holy Quran with English Translation and Commentary.**
2. **Ahmadiyyat or the True Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245 pp.
3. **Invitation to Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmad Ahmad 345 pp.
4. **What is Ahmadiyyat** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88 pp.
5. **New World Order of Islam** *by* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117 pp.
6. **Islam in Africa** *by* Mirza Mubarak Ahmad
7. **Our Foreign Missions** *by* M. Mubarak Ahmad
8. **Where did Jesus die ?** *by* J. D. Shams
9. **Islam** *by* J. D. Shams
10. **The Christian Doctrine of Atonement** *by* **Dr. Mufti Muhammad** Sadiq D.D.,S.S.P. (London)

KHILAFAT LIBRARY

Can be obtained from :
The Review of Religions,
Rabwah, West Pakistan.

Tahrik-e-Jadid (Monthly)

The Tahrik-e-Jadid (monthly) is the official organ of the Tahrik-e-Jadid, Anjuman Ahmadiyya. It keeps its readers well informed about the day to day progress of Islamic mission activity all over the world. Its subscription is 7 Shillings or one Dollar per year

Obtainable from :
The Manager Tahrik-e-Jadid,
Rabwah, (Pakistan)

You may pay your subscription to the Ahmadiyya Mission in your own country.

PSALMS OF AHMAD
by **SUFI A. Q. NIAZ**
Price Rs. 10

Order your copy from :
THE REVIEW OF RELIGIONS
RABWAH, Pakistan.

Regd. No. L 5746

'Al-Bushra'

ILLUSTRATED QUARTERLY JOURNAL
IN ARABIC
Published by:
Al-Jamia Ahmadiyya, Rabwah,
Pakistan.

ARTICLES CONTRIBUTED BY
EMINENT WRITERS OF THE ARAB WORLD.

Annual Subscription:
Pakistan Rs. 5.00
Other Countries Sh. 10/-

KHILAFAT LIBRARY

The East African Times

AN ENGLISH LANGUAGE MAGAZINE
Published monthly in
KENYA
on
Cultural, Social, Religious, Educational, Political
and Contemporary Developments in
KENYA and EAST AFRICA.

Annual subscription Sh. 5/-

Write to:
P. O. Box 554
NAIROBI, KENYA

Review of Religions is also available on micro-film from University Micro-films, A XEROX company, Ann Arbor, Michigan, 48106 U.S.A.